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who, however high-minded his intention, will examine without any prepossession events and conditions which still profoundly affect him at this present moment. Better perhaps than the self-deception of the blind followers of the modern method is the honest avowal of partisanship, coupled with the sincere resolve of giving the adversary fair play. Such, at least, is the course followed in this book, and this reviewer, for one, does not find that the author's unqualified acceptance of the Reformation as a movement which has, on the whole, redounded to the immense profit of the human race, involves him in a mean and vindictive attitude toward the old church.

The text shows an extensive acquaintance with the leading sources—above all, the theological sources—of the period. In spite of this fact, the author refuses to make the slightest exhibition of his scientific apparatus—a resolution which may enhance the beauty of the printed page, but will awaken a lively regret among the more serious portion of his readers.

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DER PIETISMUS GESCHICHTLICH UND DOGMATISCH BELEUCHTET.
Von W. HÜBENER. Zwickau: Schriftenverein der sep.
ev.-luth. Gemeinden in Sachsen, 1901. Pp. iv+140. M. 1.

THIS vigorous tract originates from the circle of the Separate Lutheran churches of Germany which have no organic connection with the state. They are associated with our own Missouri Lutherans, whose able leader, the late Professor Walther, sent back some of his preachers to Saxony, his native country. Its purpose is to show that the German Pietism of the seventeenth century was an unhealthy movement, because it put in the foreground conversion, and sanctification, and disparaged the doctrine of justification by faith and the sacraments. The attempt to combat it was in vain at that time, because of the union of church and state. Such union will always make fruitless an attempt to combat Pietism, as will also the undue prominence given to philosophy in the department of theology. A successful war against it can be carried on only in a "genuine Lutheran free church" and by the proper use of the means of grace, justification by faith being made central. Whether the author speaks only for Germany does not clearly appear, but this is not likely; for it is known that our good Missouri brethren hold pretty high views of their prerogative. Major, Johann Arnd, Calixtus, and especially Spener and Francke, who introduced the

"Methodistic element into Pietism," and other Pietists are given a due share of attention and condemnation for departing from the doctrine of justification by faith and taking up with conversion and sanctification.

True to himself is the author when he pays his respects to Albrecht Ritschl, "that heresiarch of our day who has recently gone to his own place." Ritschl is represented as pouring contempt on true Pietism in his three ponderous volumes and as showing his dexterity by withholding all definition of piety and Pietism. For had he defined, he would have had to include all the prophets and apostles among the Pietists and so defeated his fell purpose of deceiving the unwary. Whether this failure to give a clear definition is characteristic of Ritschl or not, those can say who have more clear ideas than I have of what the Ritschlians really want the church to believe. Hübener quotes the Göttingen sage at length and reminds the reader that he pours contempt again and again on the mystical union, *unio mystica*, as a *Luxusartikel*. This sharp polemic is stimulating reading. If freedom of the church from the state were a panacea for all theological evils, then in this good land of ours the mistakes of Spener and Francke would not flourish. Nevertheless we cannot help wishing we had a good many of the sort of men they were.

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THE FRENCH REVOLUTION AND RELIGIOUS REFORM. An Account of Ecclesiastical Legislation and its Influence on Affairs in France from 1789 to 1804. By WILLIAM MILLIGAN SLOANE. Based on the *Morse Lectures* for 1900 before the Union Theological Seminary. New York: Scribner, 1901. Pp. xxviii + 333. \$2, net.

THE title of Professor Sloane's book gives its limits and describes its contents. The work was based upon a series of lectures delivered before an audience of theological students and bears the marks of its origin. The subject treated is one of large proportions, and it was impossible, in two hundred and fifty pages, to present more than a general outline of it. An introduction dealing with the beginning of things religious in Europe and the vicissitudes of church history to the eighteenth century is followed by a survey of the religious and ecclesiastical history of France under Louis XV. and Louis XVI. The remaining twelve chapters are devoted to the consideration of the